and forces "have sustained our lives, spread the roof over our heads, furnished the materials for our fabrics, and turned the wheels that have transformed them into beauty and use."

Before 20 Aug 1867

CHAPTER II

THE INDIANS OF UTAH

"The mountains are high,
The mountains are high,
We will climb them, we will climb them.
We will plant our feet in the land.
There lives our God."

—*Pawnee Song to the Indians.*

Indians Basically Honest & Just!

Why We Are Interested in the Indians.—The Indians were the first inhabitants of our country. Discovered by Columbus when he came to America at the close of the fifteenth century, they have kept to their primitive conditions from that time until the present. Little changed by any outside influence, we may see them in the West living as they lived many hundred years ago. The Paiutes and the Navajos of the southeastern part of our State store their grain in ollas and grind it every day on their metates. They live in small communities and worship the Great Spirit as did their forefathers. We are interested in the Indians not only because they bring us in touch with the manners and customs of primitive peoples of all ages, but because their history is so little known. Yet the Indians have their own ideals, and many of their traditions and folk-songs indicate a high standard of thought. For example, *Work-do* is a character in one of the ceremonies of the Teton-Sioux. The ceremony is a thanksgiving rite, and a prayer that the Great Spirit will continue their prosperity and send them abundance of food, health, and strength. *Work-do* sings during the ceremony:

"Great Mystery, you have existed from the first.
This sky, this earth, created.
Wing flapper, you have existed from the first,
Your nation is half soldiers and half chiefs.
Lend me a good day; I borrow it.
Me, the Indian Race, you have uplifted
But now I am in despair;
Yet this good boy will renew the life of his people.
So, Great Mystery, look upon me; pity me,
That the nation may live—
Before the face of the North, the nation may live."

While the Indians of the United States are, as a rule, increasing in numbers every year, their traditions, folk-songs, manners, and customs are fast being forgotten. The young Indians are studying in the government schools of the country and are far removed from their native lore. Yet the stories of Minnehaha (Laughing Water) and Hiawatha make plain the fact that there is a fund of beautiful traditions, telling of the wonderful prowess and character of the Indians, and their sublime faith in the life beyond this world, where the great hunting-grounds will fill their souls with gladness.

The Indians of the Great Basin.—The Indians of the Great Basin belonged to the family of Shoshones, which was originally divided into a number of tribes, among whom were the Bannocks, Utes, Paiutes, and Comanches. The Utes and the Paiutes made their homes pretty much in the valleys of Utah. The Utes inhabited the valleys of the Uintahs and along the Green River as far south as the San Juan country. Smaller bands of Utes made homes west of the Wasatch, in the valley of the Great Salt Lake, San Pete, Utah, and Sevier. The Paiutes inhabited the eastern part of Nevada and southern Utah, but many are now found in the southeastern part of the State, associating with the Navajos of northeastern Arizona. The Comanches lived

in the valley of the South Platte, the Colorado, and also roamed into eastern Utah along the Green River, but for some years they have lived on the reservations of the State, of which there are three. The present population of Indians in Utah is about 3,000.

An Early-Day Report on the Utes.—In an old government report, issued in 1854, we find the following description of the Utes:

The Utes are a separate and distinct tribe of Indians, divided into six bands, each with a head chief, as follows: The Tabe-haches, Chief Aug-ka-power-bran; the Cibriches, Chief In-sagr-poo-yah; the Tim-pan-ah-gos, Chief Wah-ka; the Pi-u-chas, Chief Ch-woo-pah. All speak the same language and are characteristic substantially by the same habits and manners but occupy different localities in their country which is west of the Rio Del Norte and north of the Navajo country.

The Utah is a hardy and athletic Indian, accustomed to endure much hardship and fatigue. They are brave, impudent and warlike and are reputed to be the best fighters in the territory, both as regards skill and courage. They are of a revengeful disposition and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of firearms and are generally well supplied with rifles, which they handle with great dexterity, and shoot with accuracy.

Whilst these Indians use the rifle principally in both peace and war, the other wild tribes in New Mexico rely mainly on the bow and arrow. The male Utahs wear long, braided cues reaching to the ground while the females wear short hair.

Character of the Utes and Paiutes.—The Indians of these mountain regions were a sturdy, vigorous race, with long, coarse hair, high cheek-bones, and a rich, copper-colored skin. They were, as a rule, peaceable and friendly toward the whites, and their honesty is proverbial. The story is told that when the good Bishop Whipple, of Minnesota, was among them, he desired to make a trip away to

be gone some days, and asked the chief if the things in his tent would be safe until his return. "Yes," replied the chief, "there is not a white man within a hundred miles." Mr. Smith, of the Indian Service, says that the Utes "are

A Ute Indian

typical Indians. There is probably not a purer type of American Indian living. Honest, virtuous, and free from licentiousness, they are humane and kind to one another. They love their children, and never abuse them by punishing them as white people do. If they seem to us a peculiar

people, they can, nevertheless, teach us many a lesson in keeping promises and honesty."

The Utes and Paiutes are distinctly mountain Indians, fierce and warlike at times, but given to friendliness if treated well. They often did a band of emigrants a good turn, and many a story is told of their sending their scouts with a train of emigrants to direct them over some perilous country. They partook of the sunshine and warmth of the Western deserts, and were of a cheerful disposition. Like all primitive people, the Utes reflected their environment. They loved the mountains and deserts, and sought the waterfalls of the hills and the deep clear streams of the canyons.

Indian Wickiups.—The Indians of the Western valleys lived in wickiups, erected on the banks of some stream or spring of water. The wickiups were made of hides or rushes stretched over a framework of poles, with the ground for a floor and an opening at the top. There was little furniture except a bed made of rushes. The Utes and Paiutes have never manifested a desire to live in permanent dwellings until recent years. In the centre of the wickiup was a fire, the smoke of which made its way out through the opening at the apex. With the more sedentary tribes, the wickiup was made of well-tanned skins, particularly of the bear and coyote, and, in the earlier times, the buffalo. Surrounding a cluster of wickiups was a windbreak, constructed of willows and brush. It also served as a sort of palisade for protection from the enemy and prowling animals.

Food of the Indians.—In many of the warmer parts of the mountains the Indians raised maize, pumpkins, sunflowers, squashes, and beans. From the seed of the balsam-plant they manufactured an intoxicating liquor. The Skull Valley Indians, inhabiting the country west of the Great Salt Lake, lived on grass, seeds, edible plants, roots, and the

flesh of the gopher and rabbit. One of the favorite foods of the Utes was dried bear-meat and venison. After a hunt they brought the large game into camp, singing:

> "Give me my knife, give me my knife,
> I shall hang up the meat to dry."

The hide was stripped from the fresh carcass of the deer, the meat was cut up into small strips and hung upon frames of horizontal poles to dry. Salt was often used, and in one day the dry atmosphere of the desert made the meat edible. When thus dried, it was known as jerked venison. At the time of jerking meat it was a day of feasting, and the Indians gathered from far and wide around a great bonfire, where steaks of the bear and deer were kept broiling. As soon as the days of jerking were over, all departed for their homes, with a good supply for the winter season.

The clothing of the Utes was at times very scanty. They wore a breech-clout, moccasins, and a blanket, or robe made of the skin of some wild animal, preferably the bear. The men often wore leggings made of buckskin, resembling the white man's trousers, and a cotton shirt. The women wore loose gowns of buckskin, or woollen or cotton fabric, held close to the waist by a girdle. They also had moccasins and leggings. Caps and hats made of beaver skins were used in the winter.

Major Powell's Description of the Food of the Utes.—Many years ago (1869–1871) Major John Powell, of the Smithsonian Institution at Washington, explored the Colorado River and the various larger streams that flow into it. This descent of the Colorado through the Grand Canyon is one of the most thrilling ventures we have in American history. He kept careful data of the topography of the country, and described, in his report to the government, the man-

ners and customs of the Ute Indians. Concerning their foods, Major Powell wrote:

> They gather the seeds of many plants, as sunflowers and goldenrod. For this purpose they have large conical baskets which hold two or more baskets. The women carry them on their backs, suspended from the foreheads by large straps, and with a smaller one in their left hand, and a willow woven fan in their right. They walk among the grasses and sweep the seeds into the smaller basket, which is emptied, now and then into the larger one, until it is full of seeds and chaff; then they winnow out the chaff and roast the seeds. They roast these curiously. They put the seeds with a quantity of red-hot coals into a willow tray, and by rapidly shaking and tossing them, keep the coals aglow, and the seeds and tray from burning. Then they grind the seeds into a fine flour, the woman grinding at the mill. For a mill they use a large flat rock, lying on the ground, and another small cylindrical one in their hands; they sit prone on the ground, hold the large flat rock between their feet and legs, then fill their laps with seeds, making a hopper of the large rock, where it drops into a tray. I have seen a group of women grinding together, keeping time to a chant, or gossip and chatting, while the younger lassies would jest and chatter, and make the pine woods merry with their laughter.
>
> During the autumn, grasshoppers are very abundant. When cold weather sets in these insects are numbed, and can be gathered by the bushels. At such a time, they dig a hole in the sand, heat stones in a fire near by, put some in the bottom of the hole, put on a layer of grasshoppers, then a layer of hot stone, and continue this until they put bushels on to roast. They are then left until cool, when they are taken out thoroughly dried, and ground into meal. Grasshopper gruel, or grasshopper cake, is a great treat.

What They Made in Their Homes.—The men made blankets and clothing of wool, skins, and cotton. Cotton was raised extensively among the Pueblos. Skins were obtained in the hunt, that of the beaver being the most valuable. Bear and buffalo hides were common, and their tanning was carried on to a high degree of perfection.

Bows and arrows were made of hickory and ash woods.

The limb was cut to the required length by pounding and cutting with a stone axe, then the wood was heated on both sides near the fire, thus softening it sufficiently to admit of its being scraped down to the desired length and thickness. The sinew was generally made from ligaments obtained from vertebræ of the bear or deer. The ligaments were split, scraped, and twisted, and then rolled between the palm of the right hand, drawing it away as completed. The ends were generally thinner than the middle. At times the bow was beautifully decorated and polished. The wood intended for the arrows was gathered in the autumn and made into bundles of sticks about two feet in length. They were hung in the top of the wickiup to dry for the winter. The Indians obtained arrow-heads of iron points of the trader, or made their own points of flint or the horn of the elk.

"They shoot mountain sheep and deer with their bows and arrows, and obtain rabbits with arrows and nets, their nets being made of fibre from a native plant. A net one hundred yards long is not exceptional. They have circle hunts and drive great numbers of rabbits into the snare, where they are shot with arrows."

Folk-Lore and Traditions.—Our native Indians have their folk-lore and traditions, as other Indians have. Some of the legends are very beautiful and take rank with those of the ancient Greeks or the peoples of early mediæval times. The charm of their stories is well shown in this legend which Washakie, one of the old Shoshone chiefs, told the whites one day around a fire near the banks of the Jordan River. Some of the citizens had gone to see him in his wickiup, and to carry him food, and he entertained them with the following story about his forefathers:

Many, many moons ago, when the antelope and buffalo roamed upon the plains, and all the Indians had happy homes along the

rivers and in the forests, the Great Spirit sent them much food and beautiful gold and trinkets. This, in time, made them very proud, and they began to forget the Great Spirit as they fought for one another's homes. The rivers were crimsoned with blood at times, for the battles among them were many. One day their Great Ancestor came from the islands of the Great Blue Sea (the Great Salt Lake) and told them that they should fight no longer. They should smoke the pipe of peace and desire only to know the Great Spirit. The Indians threw away their gold, and sought happiness in thought. The Great Spirit became very watchful and loving of his children. The earth soon brought forth in abundance, and the trees and the flowers all remain to this day. And this is why the valleys of these big hills are so beautiful.

Legend of the Gulls.—We revere the gulls, for they saved the wheat-crop in the spring of 1848. The gulls have been known to the Ute Indian for ages. These birds were inmates of the home of the Great Spirit, which was an island in the Blue Sea toward the setting sun. Their color was of the clouds—gray and white—for where animals live, their color partakes of the nature of their surroundings. So with the gulls. They came from the snow and cloudlands beyond, and were always regarded as birds from the mystic world of the Great Spirit. There is a legend which gives the origin of the gulls:

Some people in a boat desired to go around a point of land, which projected far into the water. As the water was always in a violent commotion under the end of the point which terminated in a high cliff, some of the women were requested to walk over the neck of the land. One of them got out with her children in order to lighten the boat. She was directed to go over the place, and they promised to wait for her on the other side. The people in the boat had gone so far that their voices, giving the direction, became indistinct. The poor woman became confused, and suspected they wanted to desert her. She remained about the cliff constantly crying the last words heard. She ultimately changed into a gull, and now shouts only the sound, "Go-over-go-over-oover, oover."

Wisdom of Utes.—Like all Indians, the Utes and Paiutes have ideals of life. Not only do they believe in government, but every tribe has its head man or chief. In some instances women are admitted to their councils. They believe in praying to the Great Spirit, and death to them means the passing over to the happy hunting-grounds to their forefathers. They express their faith in the Spirit in wise sayings. A proverb among the Utes is: "Do not murmur when you suffer in doing what the spirits have commanded. For a cup of water is provided." And another: "What matter who kills game, when we can all eat it." The Paiutes have a doctrine among them that at one time the earth was one great hunting-ground, and the Great Spirit dwelt with the Indians and made them all happy by leading them to the hunt where buffalo and antelope roamed by millions, and seeds and berries grew in great abundance. But a dark day came, and the Great Spirit went away, and the Indians began to fight, and are fighting among themselves still. But some day the earth will be made new, and snow will come and cleanse all things. They believe in the doctrine of a new earth, and sing:

"The whirlwind, the whirlwind!
The whirlwind, the whirlwind!
The snowy earth comes gliding, the snowy earth comes gliding:
The snowy earth comes gliding, the snowy earth comes gliding."

Washakie, Friend of the Whites.—In the early days of our history, a Shoshone chief named Washakie became noted for his friendship toward the whites and as a warrior against his tribal enemies. He lived with his band in western Wyoming, but often led his warriors into Salt Lake City, and, receiving food from the whites, would assure them of his friendship, in which he was always sincere. During the fifties, when emigrants passed in large companies through

CHAPTER III

THE PEOPLE OF LONG AGO

Our Ancient Cliff-Dwellings.—Far off in the dark and sullen box canyons of the Southwest are buildings that have been inhabited by a people of a remote age. How long they have been there no one knows; who the people were that inhabited them is a mystery. Cliff-dwellings are not only found in New Mexico, Arizona, and Colorado, but in the box canyons of San Juan County, Utah, as well as in the valley of the Rio Virgin in the southern part of the State. Besides the cliff-dwellings, the Southwest is covered with the ruins of pueblos or villages that were inhabited by an ancient people. In Utah these pueblos are found in nearly all the important valleys, and extend northward as far as Brigham City in Box Elder County. Near Nephi, Utah, are over twenty pueblos, none of which has been dug out, nor the contents preserved. All the ruins suggest a problem in history, and it is only within the last few years that ethnologists have studied these ruins and tried to give facts concerning them.

A Ruin of San Juan County.—The cliff-dwellings of Utah are less high and imposing than those of the Mesa Verde in Colorado, but they have a natural beauty, and indicate distinctly a well-developed social life and government. The canyons, deep and rugged, were chosen by a race of people as the place where they might build their homes and find water accessible during the summer days. Near the town of Blanding, formerly Grayson, in San Juan County, is a well-preserved ruin. Located in a large cave, seventy feet above the bed of the canyon, it is very impos-

ing as it nestles away in a great opening that Nature has provided. The ruin has nineteen rooms and four khivas, and seems to have been divided purposely into two parts. Between each part a wide space leads back into a smaller cave. Each part has two khivas. The rooms were used by families to live in, and the smaller chambers were storage-rooms. In close proximity to this ruin were a number of smaller ruins, consisting of one or more rooms. They all indicate the existence of a social order of some kind, and that the people were held together by community interests. The thickness of the walls varies from fourteen to eighteen inches. The inner walls were composed of wickerwork covered with mud; the outer ones of rocks, many of which were faced. The coursing in most parts was regular, and some rubble-stones were used in the mud and mortar. Cedar posts supported the roofs. Each khiva contained the usual altar-stone, and before it was a cemented circular place for the ceremonial fire, indicating that the people had a sacred cult of some kind. The khivas were sacred palaces, and only certain people could enter them. All khivas are pretty much alike, and their construction and arrangement possess great interest for us. The khivas in the ruin just mentioned measured twelve feet in diameter. Before the altar burned the sacred fire, and the large cement bowl suggests the question as to whether or not it was a sacrificial bowl. These holy places were undoubtedly connected closely with the political life of the people, but whether or not they indicate a complete religious organization is a puzzling question. These people seemingly had no idols, but what the outward form of their symbols was we cannot answer. Of greater importance than all else is the question: What ideas were associated with the khiva ceremonial in the minds of the people? The whole thing suggests much, not only in reference to religion but to magic and divination.

Ruins of the Cliff-Dwelling, near Grayson, San Juan County, Utah

The smaller rooms of this ruin were used for the storing of grain and nuts, fruits and vegetables. Below in the canyon are many strips of flat land, which, watered by irrigating ditches, produced corn and pumpkins in abundance. The places chosen for the building of the houses were generally contiguous to a good soil and level plot of ground, as well as a place for water-supply. The traveller to Blanding may easily visit the ruins near the town limits. Many of them are in Westwater, and are all easy of access. Looking out from the great cave, which contains the ruin about which we have just written, one is thrilled by the beauty of the scene: the yellow and crimson glow of the sunset, the green farms stretching away to the distance, the rocky gorges where great floods rage when the summer rains come suddenly. One wonders about the mysterious ages of long ago, and the thoughts and joys and sorrows of the people who had their problems of daily life to solve on this very spot, when they were on the stage of action. Can we not feel that their secrets, like those of all prehistoric peoples, will yet be given us?

Adolf Bandelier's Theory.—Some authorities believe that the cliff-dwellings were only temporary quarters located near cultivatable fields. Mr. Bandelier, one of the leading American archæologists, suggests that many settlements might be established during long periods of peace. But eventually the settlement would be abandoned as the population sought new hunting-grounds or new soil for tilling. The cliff-dwellings may have been used as temporary quarters during the cold seasons, and the more important village life may have been in the canyons contiguous to the cliffs. In one place we found a pueblo of nine rooms, and not far away many more, all buried. An entire village was there at one time, and for ages the Indians and the white men have had their trails over these homes, which have only recently been

discovered. Three general opinions have been advanced by scholars as to why the ancient dwellers of the Southeast went into the cliffs to live. First, the people may have been harassed by powerful enemies, and went into the cliffs to avoid their foes; second, they represented a stage in the history of the development of the pueblo life; and third, these places were used for quarters only as various circumstances would require. It was, possibly, a land of wild animals, such as the bear, deer, lion, wolf, and against these foes the people would need protection. I am told by many of the Indians that ages ago the country was infested by the bear and other wild animals, which were natural enemies to the inhabitants of these parts. One of the pioneers of Monticello says that when he settled in San Juan, some thirty years ago, the country was full of wild game, and many bears and mountain-lions were killed by him.

Daily Life of the Cliff-Dweller.—The cliff-dwellers spent their time in hunting, making domestic utensils, digging their small gardens, and irrigating the maize, squash, and beans. Their food consisted of corn, pumpkins, squash-seeds, and pine-nuts. These composed the principal vegetable diet of these people. Meat supplemented the vegetable diet, and they prepared their food with fire. Salt was possibly used, for near Bluff are salt-springs, and the Indians tell us that to these springs went their forefathers from remote parts. They used the hand-mill and crushing mortars, but at first their implements were the natural objects of Nature. Many beautiful specimens have been found which indicate a well-developed state of stone craft. Among these are tools, implements, and utensils such as axes, metates, mortars and pestles, hammers, spatulas, spear and arrow heads. We found a number of quarries from which the ancient peoples obtained flint and chalcedony, the latter being specially easy to chip. In Allen Canyon flint in the

large boulders, lying in the bed of the canyon, is very common. With the use of larger pieces of flint rock, we chipped pieces into the forms of arrows. Many of the metates found were large granite stones and exceedingly hard. In some instances the grain of the rock was fine and capable of taking a degree of polish. The physical features of a country are always the basis of people's economic life. In the warmer climes of Utah the aridity of the country would make it imperative to store water. Near Bluff are a number of old reservoirs, which were sometimes covered in order to prevent the water from evaporating. Water was carried into the dwellings in ollas and large earthen pots.

Their Pottery.—Splendid specimens of pottery have been found in the San Juan cliff-dwellings, as well as near St. George, Parowan, and Fillmore, Utah. Other districts in the State have yielded well-made pots and pitchers. Two general types of pottery are prevalent in Utah, the coiled and the black and white ware. While it has been thought that coiled ware was the first, and therefore the most primitive type of pottery, yet the specimens found in the southern part of the State are exceptionally well made. One of the most beautiful coiled vessels ever found was discovered in the valley of Epsom Creek, in southeastern Utah. It was made of a paste of gray sand, tempered with sand. The neck of the vessel is "high and upright," and the diameter is eighteen inches at its greatest circumference. The inside is smooth, the walls are thin—about one-fourth inch in thickness—and the coils neatly laid and indented. (Holmes: *Pottery of the Ancient Pueblos.*) The most notable collection of coiled ware ever made in any one locality was from a dwelling site near St. George in Washington County. Doctor Holmes, in writing of these, tells about opening a mound about three miles north of the city, on the Santa Clara River. The pueblo was less than ten feet

in height, and covered about half an acre. In cleaning out the ruin many skeletons and splendid vases were brought to light. Most of these are in the National Museum at Washington. Says Doctor Holmes:

> It is thought that the inhabitants of this place, like many other primitive peoples, buried their dead beneath their dwellings, which were then burned down or otherwise destroyed. As time passed on and the dead were forgotten, other dwellings were built upon the old sites, until quite a mound was formed in which all the less-perishable remains were preserved in successive layers. Following the customs of most primitive peoples, the belongings of the deceased were burned with them. Earthen vessels were found in profusion. With a single body there were sometimes as many as eight vases, the children having in this respect been more favored than the adults.

Along the Rio Virgin as well as the San Juan River black and white ware is found in abundance. Associated with the white ware is the red ware, in forms and shapes and designs like the white ware. Bowls, bottles, ollas, vessels with handles and peculiar life forms have all been found, together with a number of mugs rather beautiful in shape. Many of the bowls are large and handsomely finished, with surfaces whitened and polished. The handled cups suggest something of the ladles and spoons used in those ancient days. Pottery was used for cooking, storing meals and corn, and carrying water; and in some instances for burying little children large ollas were used. We found a number of animals made in clay, and one interesting specimen taken from the ruin near Blanding was a little badger. This was a fetich.

These people felled the trees by burning and with axes. They used the pine, cedar, and cottonwood, and in some instances the trunks of trees were split and hewn. Roots were dug for food, and the study of roots alone in southeastern Utah is yet to open an interesting and instructive

field. Roots of various kinds were gathered and made into fibre, from which basketry, textiles, and rope were manufactured. From roots, dyes were made, as well as medicines and poisonous substances. The stems, leaves, and the inner and outer part of plants and trees were also used in the manufacture of textiles; and the skins and tissues of animals afforded good material for clothing, food receptacles, and utensils. In some parts of the Southwest cotton was extensively cultivated, although it was possibly used but little, if at all, by the cliff-dwellers of our territory.

In the autumn the people must have had their busy times in harvesting and gathering corn, pumpkins, and gourds. Acorns were gathered and with corn stored away in the large earthen pots. We can imagine these people having their feast-days in honor of the forces of Nature, something as the ancient Germans had. They hunted, trapped, and cooked their meat. They skinned the captured animals, and made houses and clothing. They sewed with sinews, and worked berries, bones, and teeth into useful and durable articles. The feathers of the turkey and wild chicken were woven with yucca twine into clothing.

Mount at Paragoonan.—A few years ago the Smithsonian Institution sent men out to dig out a ruin in the town of Paragoona in Iron County. In this work the Government was aided by the department of archæology of the University of Utah. As a result of the work a mound of nineteen rooms was exhumed, and many hundreds of specimens preserved, which showed something of the life of the people who lived there. The house was built of adobe, and the wall averaged about ten inches in thickness. While no complete wall was found, it is believed that the height was not over four and a half feet, or perhaps five. Mud plaster was ordinarily used in smoothing the inner faces of the walls, but it is sometimes apparent that the freshly laid

adobe was merely dampened with water and surfaced over, obliterating all traces of joints. Working in this way, using their bare hands, and with no tools other than crude bone and stone implements, the ancient artisans finally brought the new wall to a satisfactory height. A number of wooden beams were then laid a foot or more apart and across the shorter dimensions of the room; above and at right angles to them smaller poles were placed, with willows and brush, grass and clay, in succession, completing the roof. The resulting cover was fairly tight but extremely heavy; it successfully turned most of the winter's storms, and required repair only two or three times a year, following the rainy seasons. Windows for the admission of light and air were unknown—aboriginal peoples seldom worried about ventilation or lack of it—and the only entrance to the room was a hole through the roof, an opening which was closed at times by a large, thin stone disk.

The primitive masons of Parowan Valley had adapted to their needs the most available material for building of their environment; they constructed houses which met their principal requirements, and yet these houses had at least one defect which their builders seem not to have overcome. It is apparent that the roof beams did not protrude far beyond the outer surface of the sun-dried mud walls, and consequently furnished scant protection for them. In seasons of rainfall the water which accumulated upon the flat earthen roof soaked through or ran off the edges and down. (Neil M. Judd, in *Smithsonian Report*, vol. 70, 3.)

Far Removed from Our Life.—What could have been the daily life—the work, cares, joys, worship, and dreams of these ancient peoples? Their homes to-day remind one of a stage in some large theatre. The scenery is all there, but no players. Now and then the explorer frightens an eagle from its nest, or a snake glides away from some dark recess.

As you look into the rooms and the khivas of the dwellings you wonder if the old inhabitants really lived lives that had any meaning whatever. In our present-day manner of doing things, of living in homes with electric lights and heat, with street-cars and railroad-trains and automobiles to carry us from one end of the world to the other, it is hard for us to imagine the lives of those people of the long ago. They have left us no literature or art except that expressed in their pottery. We ask again: Did they have dreams of a higher life; did they have a moral code; were they a happy people, loving their children and parents, and worshipping their God? An answer comes to these questions in the words of the Indian Charles Alexander Eastman (Odiyesa), who has written interestingly of the SOUL OF THE INDIAN. What he says of the red man of this age applies, I think, to the ancient man of the cliff-dwellings. Says he, in speaking about the soul of the Indian:

> The original attitude of the American Indian toward the Eternal, the Great Mystery, that surrounds and embraces us, was as simple as it was exalted. To him it was the supreme conception, bringing with it the fullest conception of joy and satisfaction possible in this life. The worship of the "Great Mystery" was silent, solitary, free, and self-speaking. It was silent because all speech is of necessity feeble and imperfect; therefore the soul of my ancestors ascended to God in wordless adoration. . . . There were no temples or shrines among us save those of Nature, and our faith was not formulated in creeds. My people always had a deep consciousness of the divine.
>
> The Indian youth went through a religious ceremony when he became of age. Having first prepared himself by means of purifying bath and cast off as far as possible all human or fleshly influences, the young man sought out the noblest height, the most commanding summit in all the surrounding region. Knowing that God set no value upon material things, he took with him no offerings or wore no clothing save his moccasins and breech-clout. At the solemn hour of sunrise he took up his position overlooking the glories of the earth, and facing the "Great Mystery," he remained naked, erect, silent, and motionless, exposed to the elements and forces. Sometimes he would chant a hymn without words, or offer the ceremonial "Filled pipe." In this holy trance or ecstasy, the Indian mystic found his highest happiness, and the motive power for his existence.